

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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Editor: W. Emmett Small

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THE TEACHINGS VS. DOGMATISM

To many this subject presents a subtil problem. They want Theosophy defined. They want to know its metes and bounds, what is orthodoxly acceptable and not acceptable. They want something that defines the limits of their thoughts and actions, something 'concrete' they can sign and swear to. They are asking for dogma.

But H.P. Blavatsky declares in no uncertain words that for the Society to remain healthy it must be free of orthodoxy—which is "neither possible nor desirable." W. Q. Judge speaks out equally boldly asserting the esoteric impossibility of defining Theosophy: to do so would be "to go completely back on the genius of the Theosophical Movement which is for the destruction of dogmatism." (See *Echoes of the Orient*, II, 362, Ans. to Q. #50).

Yet still some question why is orthodoxy "neither possible nor desirable"? Not desirable because otherwise, says H.P.B. — (and here we find what may be considered the esoteric answer to the whole problem) — it would "degenerate into a sect in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge." (Letter to the American Section T.S., April 3, 1888.) And Judge says: "Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the Movement." (*The Path*, VI, Jan. 1892; also *Echoes* I, 206).

To define, to limit, to circumscribe would not be possible, we begin to see, because to do so would be to try to break an esoteric law, an irrefragable Law of Nature. What that 'law' is is for us a lifetime's study, something we can find out only ourselves. But as we pursue this study, this life-long meditation, we come to see that this 'freedom' of basic plan and platform that some may view as a danger, is the strength of Theosophy because it throws the individual back on his inner Self. It presents him with the Teachings. They are the truths of universal nature and all its beings. They are not dogmas that *must* be believed. You test them. You ponder them. You live them., And then, is it not possible to say there comes a

time when you *know*? You know, but with the unassailable knowledge that what you know is not final, not an end, but a visioning beginning that goes on and on expanding forever.

As to opening the doors to that "diversity of opinion" which may bring in some of those "ugly features" H.P.B. speaks of, what then? Do we allow our theosophical platform for the presentation of just 'anything', so long as it smacks of the so-called occult? To ask the question is to have its answer. And when problems arise — as they will — the facing of them becomes part of the theosophical learning process, a challenge to be met by applying what we have learned. Common sense, *theosophical* common sense, will serve us well, and any group, autonomous within its by-laws or constitution, can reach a sound conclusion.

In H.P.B.'s words about Theosophy and Theosophists in her two remarkable articles published in the first issue of *The Theosophist*, October 1879, we find thoughts suggestively appropriate to this subject. To be a Theosophist, she writes:

one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are all near kinsmen to the rest.

She concludes with a broad statement in which we may perhaps discern an esoteric clue.

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought — Godward — he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems.

When you have an inspiration of your own, born of communion with your Higher Self, then you *begin* to know and riddles such as our title here presents fade away. — W.E.S.

"ORIGINAL PROGRAMME" MANUSCRIPT H. P. Blavatsky

— Extracts (mainly pp. 145-48) from a 26-page article signed "H.P. Blavatsky, Corres. Secty T.S., Ostende, Oct. 3d, 1886, included in *Blavatsky: Collected Writings*, VII, pp. 145-171.

In order to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U.S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood;

2. No distinction to be made by the members between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

3. To study the philosophies of the East — those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent* — ever surrounding us and manifesting their presence in various ways — demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning its outward organization — all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H.S. Olcott, then and there elected by the primitive founders and members — *President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become.

[Then follows a sentence to which there is an

important footnote, too long to give in fulness here. The text continues:]

To make it clearer: —

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even, in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism* — belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined) — such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged . . .

[And this same article concludes with words from one of the Masters, from which we quote these several sentences:]

"Theosophy . . . has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit — the spirit of mutual tolerance, charity and love. . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him . . .*"

LISTENING

John B.S. Coats

We have been told how important silence is and we have been urged to attempt a certain attitude of listening — calm, quiet and natural — in which the voice of nature and our higher self can speak to us without interference from our minds. No one doubts the wisdom of that advice, but how often do we attempt it? We must give some thought to this necessity, we must consider it, come to realize its value, and we may then begin to practice it. The fact is that we cannot always appreciate silence. We run away from it. We fill the gaps in communication with other noises and we hurry off to talk to someone else to escape the possibility of the silence speaking to us. Because we are uneasy with silence we try to find something else to do so as to squeeze it out of our consciousness. How good it would be if there were an evening without a lecture that we could use in order to sit and really try to allow the Voice of the Silence to speak to us. The more we move outwards, occupying ourselves with endless thoughts and actions, the less likely are we to find 'the wholeness of things' which lies in another direction. Great teachers of all times have advocated the value of silence, of peace, of simplicity. For these are powerful aids to self-acceptance, and self-acceptance is a prerequisite to our spiritual journey because that is where we have to start. Everyone *can* begin, and many, in fact, do. Some continue and make progress on the way. Others (as in the parable of the Sower in the Christian scriptures) are choked by the weeds and fall away.

— 'On the Watchtower', *The Theosophist*, Sept. 1978

LOVING OUR ENEMIES

George Cardinal LeGros

In the Christian New Testament Jesus is quoted as saying that we should love our enemies, bless them that curse us, and help them that hurt us. These injunctions are paralleled in various Eastern scriptures. On page 200 of *The Key To Theosophy*, H.P. Blavatsky states: "*Resist not evil, and render good for evil.*"

She then goes on to say that these Buddhist precepts were "first preached in view of the implacability of Karmic Law." Man may restrict the evil doer from performing future evil actions by institutionalizing him and thus protecting society from his menace, but may not punish him because punishment is the business of Karma, not men.

"... a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to afflict an

additional punishment on his enemy, he, who instead of leaving that punishment to the great law, adds to it his own mite, only begets thereby a cause for the future reward of his enemy and a future punishment for himself."

This is an extraordinary passage, and well worth pondering over. It appears that by conducting oneself according to Buddhist policy he acts in harmony with the actual processes and operations of Nature herself whose Heart, as we understand it, is a center of pure Harmony, Peace, Compassion.

Perhaps we can better understand this matter of "loving our enemies" by reading what Dr. G. de Purucker says about "judging" — the next thing to "hating" — in his *Studies In Occult Philosophy*, page 442.

"... the man who judges others warps, shrivels, distorts, twists, his own mind; because usually when we judge our brothers, adversely that is, unkindly, we imprint on our own souls a mark of unkindness, and distort the fabric of our consciousness equivalently. We are playing with fire that burns us. Do not judge others, for by your own judgment you will be judged, because you are imprinting on your own soul memories of your judgments, and distorting your character which thereafter will act in a distorted way; and the same thing you will become."

— *Messiah*, No. 64, May 1986

(*Messiah* is edited and published by G.C. LeGros, P. O. Box 5, Weaubleau, Missouri 65774. Its name is taken from an article by G. de Purucker in which he spoke of H.P. Blavatsky as the 'Messiah-person' of the present Aquarian Age. It is sent to readers interested in Theosophy, and supported by freewill contributions. — ED.)

THE APPEAL OF REINCARNATION "REINCARNATION FOR CHRISTIANS"

The above is the title of a book by Quincy Howe, Jr., who teaches at Scripps College (California), which was published some years ago, but only came to the attention recently of the Editor of 'On the Lookout' in *Theosophy* (U.L.T., Los Angeles), and is commented on in its issue of May 1986. The matter is of importance, and we quote most of the commentary. — ED.

Reincarnation for Christians not only illustrates the admixture of ideas held throughout the world during this cycle, it also shows how to effectively appeal to a mind unconsciously caught in the snare of orthodoxy. Prof. Howe's practical appeal for the idea of reincarnation stirs the intellectual integrity of his readers. It is natural, he explains, for most people to automatically reject new ideas that conflict with their preconceptions. Unfortunately, this usually happens before they take the time to test the unfamiliar ideas with their experience. Referring to many among his possible readers, Howe continues:

The Christian, however, who has had intuitions or experiences that seem to support the heterodox finds his situation uncomfortable and frustrating, for the doctrine of the Church

tells him he is wrong, while his own inner voice assures him of the contrary. The solution that I propose to this quandary is to relax the rule of orthodoxy long enough to examine reincarnation on its own merits. In saying this I do not mean that I can 'prove' reincarnation, as one proves that the world is round, nor do I propose to sweep out every notion of doctrine. I merely propose that the Christian momentarily suspend the dictates of orthodoxy and consider the premise of reincarnation What the church needs at the present is not defenders of the faith but revivers of the faith — not necessarily the faith of the Nicene Creed, but a faith that will impart vitality and significance to the religious life The only indulgence I ask of my reader is that he be 'irreverent' long enough to consider the appeal of reincarnation, some reasons why people have believed it, and its possible place within Christianity.

An Early Christian Teaching

Prof. Howe devotes an entire section of his book to Origen, the Church Father, whose belief in reincarnation brought periodic conflict and controversy among those seeking power and authority from the third into the sixth century. When Origen was officially condemned at the Second Council of Constantinople in 553, the church rejected the idea of reincarnation. In his discussion of the ideas of pre-existence and rebirth, Prof. Howe sounds as though he might have once been a Gnostic in the time of Origen:

The entire cycle of individuated life commences at the point when God differentiates and diversifies his Being. Whereas orthodoxy speaks of God as creating the world *ex nihilo*, out of nothing, those who have accepted reincarnation are inclined to speak of an act of emanation rather than an act of creation. . . . This theory of emanation entails neither paradox nor contradiction, for if God is omni-present and all-pervasive, there cannot be anything that does not partake of his Being. Thus the reincarnationist would describe the cosmos, not as a creation, but as an emanation from God. . . . If reincarnation is to have ethical force, the soul must retain some residue from one life to another. Otherwise each life will have to be a fresh start without any accumulation from the past. Indeed, one of the most powerful arguments that the reincarnationists advance in favor of their belief is that the Self is going through a cumulative education. Although the recollection of past lives is apparently lost, one is forever followed by the fruits of his works. . . . Our works — whatever we have done throughout the ages of time — are eternally engraved into the soul.

Reincarnation Under Law

Prof. Howe shows his sound philosophical basis by adopting the Eastern doctrine of Karma as a necessary complement for the process of rebirth:

As the Self gradually comes free of its thralldom, it ascends, and then it can better its condition according to what the ancient Indians have called the *Law of Karma*. In its most literal sense *Karma* is an action noun meaning work or action. Specifically, it is the effect that takes place as the result of some prior activity. . . . In a more general sense, *karma* is the inevitable succession of cause and effect that governs existence at all levels. . . . For the

reincarnationist, *karma* is a matter of the utmost importance, for its authority extends through the many cycles of past lives. The reward for the good we do in the present may not come back until many lives hence, and the suffering that we endure here and now may very well be the outcome of some pernicious act done lifetimes ago. The retribution of *karma* is certain, but not necessarily immediate. The economy of spirit is no less tidy than that of physics and mechanics; it claims only the additional prerogative of coming to fulfillment, not instantly, but with the fullness of time.

It is of interest to note that among his primary sources Prof. Howe lists *Reincarnation in World Thought* by Joseph Head and S. L. Cranston, calling it "a gargantuan work of research . . . an extensive survey of statements on reincarnation throughout the world and throughout the ages." *Reincarnation for Christians* carries the persuasive message throughout that seeds have been sown in all traditions, and that Christianity is but a Western part of the whole.

MADAME BLAVATSKY, CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, WAS UNJUSTLY CONDEMNED, NEW STUDY CONCLUDES

We are indebted to Mr. Leslie Price, Editor *Theosophical History* for the following News Release issued by The Incorporated Society for Psychical Research, Registered Office: 1 Adam & Eve News, Kensington, London, W86 BUG. -- ED.

The 'exposure' of the Russian-born occultist, Madame H.P. Blavatsky by the S.P.R. in 1885, is in serious doubt, with the publication in the S.P.R. Journal (Vol. 53 April 1986) of a forceful critique of the 1885 report.

The case has been re-examined by Dr. Vernon Harrison, past president of The Royal Photographic Society and formerly Research Manager to Thomas De La Rue, who is an expert on forgery. The 1885 report was written mostly by Richard Hodgson, an Australian pioneer of both the British and American S.P.R.'s, who became widely known through the case.

Central to the case were two sets of disputed letters. One set, provided by two dismissed employees of The Theosophical Society at its headquarters in India, were apparently in the handwriting of Madame Blavatsky and implicated her in fraudulent psychic phenomena. The other set, were ostensibly written in support of The Theosophical Society by members of an oriental fraternity, popularly called Mahatmas. Dr. Hodgson accepted the genuineness of the first set. He argued that the Mahatma Letters were spurious productions by Madame Blavatsky and occasional confederates.

Dr. Harrison on the contrary, suggests that it is the incriminating letters that are forgeries, concocted

by the ex-employees for revenge; while the bulk of the Mahatma Letters, now preserved in the British Library, are not in Madame Blavatsky's handwriting, disguised or otherwise.

Dr. Harrison concludes;

As detailed examination of this Report proceeds, one becomes more and more aware that, whereas Hodgson was prepared to use any evidence, however trivial or questionable, to implicate H.P.B., he ignored all evidence that could be used in her favour. His report is riddled with slanted statements, conjecture advanced as fact or probable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity.

As an investigator, Hodgson is weighed in the balances and found wanting. His case against Madame H.P. Blavatsky is not proven.

Much of Dr. Harrison's paper is an examination of the handwriting evidence presented in the 1885 report. He believes this was so weak, partisan and confused that it might just as easily show that Madame Blavatsky wrote *Huckleberry Finn* — or that President Eisenhower wrote *The Mahatma Letters*.

In an introductory note to the paper, the Editor of the S.P.R., Dr. John Beloff, recalls that other researchers have criticised the 1885 report, and that it had wrongly been taken as expressing an official view of the S.P.R., when in fact the S.P.R. had no opinions. Noting that Dr. Harrison is not a member of The Theosophical Society, but a long-standing member of the S.P.R., Dr. Beloff says:

Whether readers agree or disagree with his conclusions, we are pleased to offer him the hospitality of our columns and we hope that, hereafter, Theosophists, and, indeed, all who care for the reputation of Helena Petrovna Blavatsky, will look upon us in a more kindly light.

Responding to the publication of Dr. Harrison's paper, Dr. Hugh Gray, General Secretary of The Theosophical Society in England, said;

We welcome the publication of Dr. Harrison's findings, which independently confirm what many Theosophists have pointed out in the past century. We hope that the Theosophical message in general, and Madame Blavatsky's work in particular, can now be studied without the distraction of the Hodgson allegations.

Background note

Dr. Vernon Harrison, who lives in Surrey, may be available for interviews from 6 May onwards. Please contact the S.P.R. in the first instance.

The Society for Psychical Research, as noted above, has no collective views. Thus it was not the S.P.R. which condemned Madame Blavatsky in 1885, but only an S.P.R. Committee, whose report was mostly written by Dr. Hodgson. Similarly, Dr. Harrison's paper represents only his personal views.

Cordial relations have existed between psychical researchers and Theosophists in England for some time. In 1982, the S.P.R. chose as its centenary president, Professor Arthur Ellison of The City University, a distinguished engineer, psychical researcher and Theosophist.

Madame Blavatsky founded The Theosophical Society with others in New York in 1875, and it is an international body active in more than 60 countries with its headquarters in Adyar, Madras, India. The Society exists to promote a knowledge of Theosophy, a word of Greek origin meaning Divine Wisdom. Madame Blavatsky's main work was *The Secret Doctrine* (1888). She died in London in 1891 at the age of 59.

For further information contact: The Society for Psychical Research, Tel. 01 937 8984; or The Theosophical Society in England, 50 Gloucester Place, London W1H 3HJ, Tel. 01 935 9261.

THE ROAD TO FOLLOW

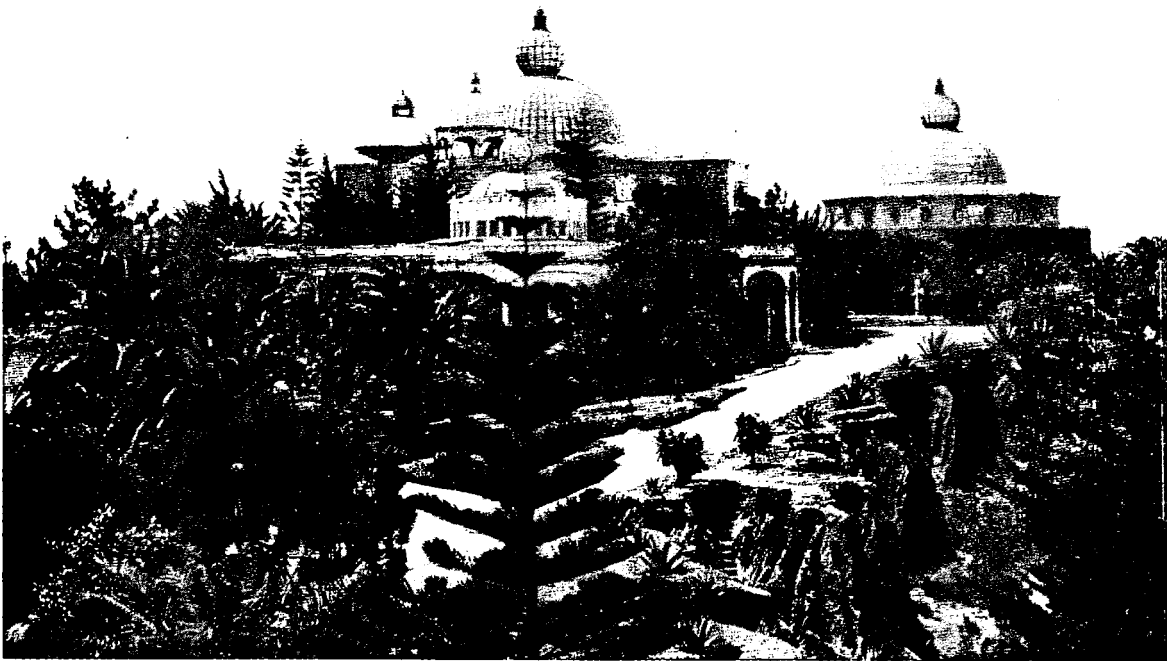
G. de Purucker

It is necessary to examine before we judge, to be sure of our ground before we condemn, to hesitate never to accept truth when it appeals to us as truth, appeals to us as satisfactory to the three states of our nature: the religious, the philosophic, and the scientific.

This is the road that open minds, eager for newer knowledge, for wider investigations into the spheres of being, should follow; for there is where man finds his true dignity as a thinker. Such an attitude of mind is very scientific, very religious, profoundly philosophic. And it is with this attitude of mind, at least trying to hold to it, that the genuine Theosophist approaches the study of Nature, no matter along what particular branch of scientific investigation his thoughts may take him, be it astronomy or chemistry or linguistics, or any one of the various branches of knowledge; because just as man is a unitary being, he is a unity; and these three operations of his consciousness are one, because they are he who produces these various things. So necessarily all the branches of knowledge that spring from his mind must be closely interrelated, built together, interlinked, interlocked. And it is fatal, in any honest endeavor to arrive at truth, or at an approximation to truth, to look upon these various so-called sciences as living in a fundamental antinomy, as functioning in and through and by a fundamental contrast with other branches of knowledge.

It cannot be. If we find contradictions between the various branches of science or knowledge, if we find our own minds at war with ourselves about these, we can be positive that we have not yet found the true Ariadne's thread, which will lead us out of the labyrinth of mere theory, and hypothesis, into that still small path, which the Hindu Upanishads speak of as leading us directly to the heart of the Universe.

— Excerpt from a lecture "Theosophy and Modern Science", first of a series of 29, given at Point Loma, and broadcast by remote control over KFSD San Diego, California, beginning June 30, 1927. (Reprinted from *The Theosophical Path*, Vol. XXXII, No. 3).



A WORD FOR POINT LOMA (Not Without Sentiment)

Where once stood the buildings pictured above, the Temple of Peace and the Academy, their domes raised to the mild blue of Lomalaland skies, a new and massive structure now rests, a combined auditorium-sanctuary seating 1800. It was officially opened last April by the Point Loma Nazarene College who some 13 years ago had moved to Point Loma from Pasadena, having then purchased a major portion of the former Theosophical Headquarters grounds

The pictures of long past years rush by, vivid and pressed forever in memory, those decades of dedicated service by students living here for the one purpose of embodying in their lives to the best of human ability the theosophical ideals. History cannot record in written word that inner dedication, but it is well before utterly fading from memory and future recording to say a few words in fond recollection of that special place and time, though much that is of historical interest is indeed well covered by Dr. Emmett A. Greenwalt in his valued *California Utopia: Point Loma, 1897-1942*, especially its second and revised edition of 1978 published by Point Loma Publications, Inc.

Here we grew up as boys with four or five hundred acres of land to roam in, and, as the years moved on, with unstinting treasure of intellectual and theosophical bounty. Early we found this and it gave breath of air and energy to our inner being. An

early memory draws me to the Temple crypt, a kind of circular basement storage area. There, with a Swedish boy my own age, we would explore, and we came upon carefully packed books and magazines. I pick one up. It is *The Century Path*, a magazine "devoted to the Brotherhood of Humanity, the promulgation of Theosophy, and the study of ancient and modern ethics, science, philosophy and art." It appeared from 1900 to 1911. How even at that early age we reveled in its weekly 20 pages!

And so today, recalling those boyhood thrills, I select from our present archival files a copy. It turns out to be No. 9 of Vol. XIII, of Nov. 28, 1909, No. 4. It carries a "theosophical forum", a running series of questions and answers, conducted by J. H. Fussell, former Secretary of W. Q. Judge, and later Secretary General of the P. L. Society. And here is a sound and satisfying lecture, "Theosophy and the Religious Situation", given at the Isis Theatre in San Diego by Henry T. Edge, a former pupil of H.P.B. And it has articles on Theosophy, archaeology, paleontology, ethnology, nature studies; on art, music, literature and the drama; a page listing "Woman's Work", and another for "Our Young Folk". And we find a list of theosophical books in English, French, Spanish, German, Dutch, Swedish, and Theosophical Publishing Company's offices in the United Kingdom, Germany, Sweden, Holland, Cuba, Mexico, Australia, and the USA. Authors names for the most part are not given in the earliest issues, as for instance the series of eleven articles on Welsh Literature by "a Welsh Student", evidently Kenneth Morris, whose

name is signed in later numbers to a 3-part series, "The Welsh Language," and another in 5 parts, "Theosophy in the Welsh Legends".

An issue of Nov. 30, No. 3, 1902, is a special Raja Yoga edition of 32 pages, with many pictures of activities in schoolrooms, gardens, at orchestra rehearsal and choral exercises, reporting reception to the Hon. Emilio Bacardi, Mayor of Santiago de Cuba, and addresses at Isis Theatre. Through the years summaries were regularly reported of Isis Theatre talks by Katherine Tingley on Peace, on Theosophy and Some of the Vital Problems of the Day, against Vivesection and Capital Punishment.

And then in 1911 *The Theosophical Path* replaced this former magazine, with longer articles by Point Loma scholars, and beautiful pictures from the Lomaland Photo & Engraving department. We note, in our necessarily brief and limited review: "A Study of 'The Secret Doctrine' " by veteran H. T. Edge; "Studies in Orphism" (7 of them) by Greek scholar F.S. Darrow (Harv.), and his "Prehistoric Aegean Civilization"; the story of Cagliostro by Phillip A. Malpas, and also his fascinating "Saint Germain" series; Theosophical University lectures, "The Tapestry of History" (1916) of Kenneth Morris, and later his "Crest-Wave of Evolution", and also his stories, illustrated by artist Reginald Machell (from London back in HPB days). And here is Dr. Gertrude W. van Pelt's "Archaic History of the Human Race as Recorded in 'The Secret Doctrine' by H.P. Blavatsky"; H. Alexander Fussell's Theosophical University lectures on "Theosophy and Christianity"; Oluf

Tyberg's learned study "The Science of Nature", and Osvald Sirén of the University of Stockholm with his studies on Chinese Art and Gardens, and also the art of the Italian Renaissance and the Middle Ages. And here the Nature Studies of H. Percy Leonard, and the steady outpourings of Charles J. Ryan with his cogent notes and scientific-theosophical commentaries.

One cannot list them all. But later came G. de Purucker's lectures given in the Temple on the subject of "Theosophy and Modern Science" (1927-28), and another in 1930 on "Theosophy, the Mother of Religions, Philosophies and Sciences", both broadcast over radio KFSD by remote control, San Diego. Also, we do not forget, the beginning of his esoteric presentations titled "Fundamentals of the Esoteric Philosophy", later published by Rider & Co. of London in 1932.

The noble record is there, and I see the authors themselves — and later, younger ones to fill the ranks — as they pass before me: quiet, devoted, steady in duty, each with his or her individual human temperament and problems, yet all considered student-members, one harmonious family. And equally noble the many others, who labored in the fields, the orchards, the vegetable gardens, the schoolrooms, the kitchen and bakery, the printing-press, bindery and photo establishment, and those who did the carpentering, the painting, the sewing, who worked in accounting or in the purchasing or household areas. They troop before me, more alive than on a movie screen. And one pays silent tribute to them all.—W.E.S.



SONNET TO POINT LOMA

They tell me that Point Loma is no more.

That all my friends have vanished from the Hill;

But, thinking of its pathways and the shore,

I close my eyes and see Point Loma still.

I hear the winds that cry along the sea,

I know again the skies of morning blue,

The meadows and the blossoms blowing free,

The words we said, the things we used to do.

They tell me: all is gone, forever gone;

*But I know better — **everything is there,***

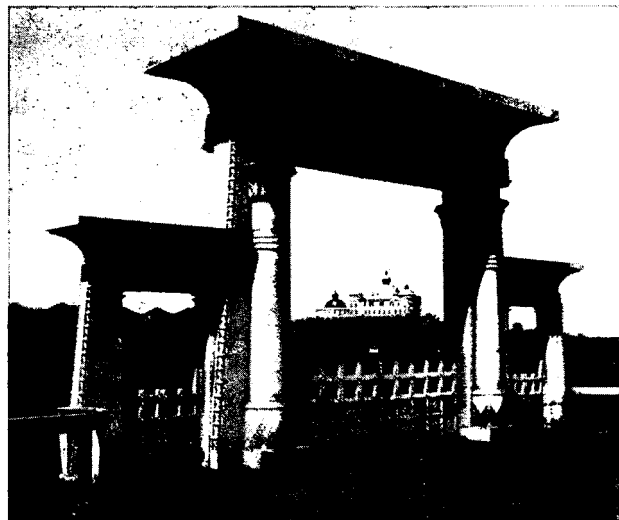
Resplendent in a bright Eternal Dawn

That sparkles on the joy-enchanted air.

And someday I'll go back, and dream and rest

At old Point Loma . . . in the golden West.

— George Cardinal LeGros



Point Loma by moonlight, showing illumination of Temple and Academy. The conical-topped buildings to the left mark area of the Boys Department of the School.

IN THE MAINSTREAM

L. Gordon Plummer

Here are a few thoughts concerning an article quoted recently in the Eclectic. A number of writers (and this might include lecturers) were cited on various aspects of Theosophy. The impression received was that there is little to choose among them in a search for the greatest fidelity to the teachings of H.P.B. and the Masters.

But here, it seems to me, an analogy might serve to guide us in the right direction. Let us take mathematics, for example. A student must start with Arithmetic, go on to Algebra, then Trigonometry, Geometry, the Calculus, and on to Relativity and Quantum Mechanics. Though there is wide divergence between these, we quickly realize that each subject, from Arithmetic onwards, is a step farther along the road to education in this particular field. But none of the advanced expositions will be understood until the earlier previous studies have been accomplished; and in the last analysis Arithmetic forms the basis upon which all the rest are developed.

Similarly, there is a mainstream of thought which runs through all the theosophical teachings that are available, provided that each subject, upon or with which any writer is dealing, stem from and be directly in the mainstream of the basic teachings, such as those explaining Reincarnation, Karma, Man's innate divinity, the law of Periodicity, and so on. These are the stepping-stones, non-technical to be sure, in their first presentations, but quickly leading on to more advanced teachings. If these basics are mastered by the earnest student, he can then quickly distinguish between writers who deal within the mainstream of theosophical teaching, and those who dabble in side-issues. As an example, let any student differentiate between the following, and it will be easy to select those which most accordingly portray the fundamental principles of Theosophy: Man's Oneness with the Universe, Astral Projection, Numerology, Rounds and Races, Flying Saucers, The Inner God, Recounting Past Lives, Man's Destiny, and so on and on.

The choices are simple, and it only remains for the serious student to study books, whoever the writer may be, that are clearly in the mainstream of theosophical teaching. Apparent differences in them between the various studies are no more to be wondered at than the differences between geometry, trigonometry, or relativity.

The ultimate test is: Does this writer extend our understanding of what was brought to us over a century ago? As we learn discrimination, we develop the ability to think for ourselves, holding on to the Ariadne's Thread which will always lead us back to the Source.

AND WE QUOTE . . .

The Higher Choice

In esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the CAUSE and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants . . .

— H.P. Blavatsky: *Collected Writings*, VIII, 157

By Its Fruit

How the world is made for each of us!
How all we perceive and know in it
Tends to some moment's product thus,
When a soul declares itself — to wit,
By its fruit, the thing it does!

— Robert Browning, "By The Fireside", XLIX

A Sense of Duty

Only a faith in the reasonableness of the universe, and a busy living in accordance with what one discovers to be one's reasonable place in it — only such a faith and such a steadfast activity in it, only such a conviction of order pervading everything, will enable one to face the disorder in the immediacies of one's life. Only by playing one's part in what seems a deeply reasonable game can one overcome the sense of fraud in one's life and futility in one's experience. A sense of duty saved me; it may save your generation from a sense of frivolity or vanity. And the sense of duty itself makes sense only when it is made part of the logical meaning of the whole universe, that logical order in which all reasonable men do their duty as part of the divine commonwealth.

— *Philosopher's Quest*, p. 111-12, Irwin Edman speaking as though M. Aurelius were contemplating the present world scene

By His Own Self-Devised Efforts

Thus the Theosophical philosophy holds out no false hopes. It explains the nature, origin, and destiny of the complex being called man, and provides a grand universal setting in which the awakening consciousness of the aspirant to wisdom views his own progress as inseparable from that of the whole human race, and almost inconsequential in its purely personal aspects. He finds that, far from any barriers being raised to his progressive development, the expansion of consciousness he receives from a study of the Ancient Wisdom and from its application in a life of unselfish service, clears away veil after veil of the lower selfhood. Thus he himself, by his own self-devised efforts, brings about those

higher stages of training and teaching which lead to the final objective: the attainment of Ātma-Vidyā, the union of the human self with the aspirant's own inner good.

— Helen Todd, *Psychic Powers*, Theosophical Manual No. XI, p. 77

ITEMS OF INTEREST & NOTES FROM THE EDITOR

"Malicious and False From First to Last"

This is the title to an Epilogue by Michael Gomes to *The Letters of H.P. Blavatsky to Elliott Coues* and it throws additional light on the whole series, as readers of *The Canadian Theosophist* will have found with great appreciation. This one is in the C.T., for Jan.-Feb. 1986, with Notes and References that are also enlightening.

We quote from that same issue paragraphs about a new biography of the famous sportsman/sports equipment manufacturer: *A.G. Spalding and the Rise of Baseball* by Peter Levine, Oxford University Press, New York. "Spalding's years as a member of the Point Loma Community are duly reported. Special mention is given to his role in the well-known case of the Cuban refugee children. For this period of Spalding's life, biographer Levine leans heavily on California Utopia: Point Loma 1897-1942 by Emmett A. Greenwalt. The book also contains pictures from the Point Loma archives."

Krishnamurti and Rukmini Devi

In *The Theosophical Journal* (May/June), organ of the T.S. (Adyar) in England, announcement is made by Hugh Gray, Gen. Sec., of the February deaths of Jiddu Krishnamurti and Rukmini Devi Arundale, and fitting tribute paid to their life and work. A full picture of Krishnamurti follows and an article by Hane Hammond outlining his basic ideas and teachings. No doubt other journals will be carrying their words of assessment and appreciation, but as we go to press they have not yet been received.

Foreign Reprints of Articles

We note with appreciation the Norwegian translation in *Teosofi I Norden*, No. 1, 1986, of the talk by the editor of *The Eclectic Theosophist*, "Can We Learn from History?" This was one of the several given by representative Theosophists at the West Coast Conference held in Ojai, California, over the weekend of January 28-29, 1984 on the theme "The Theosophical Movement — Networking for Unity."

The Italian *L'Eta' Dell' Acquario* (Turin, Italy), issue No. 41, Jan. Feb. 1986, has also published in translation the editor's "Le Piccole Cose" ("The Little Things") from *The Eclectic Theosophist*, No. 88, July/ August 1985.

In its regular world-wide Notices it also refers with interest to the article in that same issue: "The Finding of Point Loma", an account by G. de Purucker of his first meeting with Katherine Tingley in Geneva, Switzerland, in 1896, and its significance for the future when Point Loma became the Headquarters of the T.S. (P. L.).

Dr. Rudolf Steiner on the Mahatmas

Earlier this year "Dr. Rudolf Steiner on Helena Petrovna Blavatsky" was published. Now the above is available. Both of these studies are by Dr. H. J. Spierenburg. In his continued scholarly research he lets Steiner speak for himself, quoting in both Part I and Part II of this study Steiner's own words, here "given in chronological order [1889-1924] so that the development of the subject of the present article in the Anthroposophical Movement becomes evident." He adds that he follows this procedure since "we are here dealing with unexplored territory, where the first plough has been put to work. Yet I have wanted to give an opinion of my own under the title 'A few concluding remarks', with a view to indicating a possible way to conduct a further investigation. A mature commentary I gladly leave to those who are in a position to extend the material given here with examinations of their own and who can thus arrive at genuine conclusions."

We can share xerox copies of the 17-page essay, but would appreciate postage for mailing. The whole series, we learn from Mr. Leslie Price (England) is under consideration for printing in *Theosophical History*.

First International Conference on Theosophical History

In our next *Eclectic* we hope to have a report of this event, a first of successive gatherings. The date for it is July 18-20 at the London Headquarters of the T.S., 50 Gloucester Place.

Do readers need to be reminded that *Theosophical History* is now appearing regularly? It is an independent quarterly journal founded in 1985 in London, and edited by Leslie Price. Inquiries and subscriptions should be sent direct to the Editor, 46 Evelyn Gardens, London SW7 BH. £ 5, per year (\$10), or £ 8 for 2 years (\$15.00). Canadian Cheques add \$4. Views expressed are those of the authors alone, not those of any Theosophical body.

Also published by Theosophical History Centre are booklets of historical value. No. 1 is: "Theosophy and The Theosophical Society" by James A. Santucci (35 pp. \$3.00 US (£ 1.50 England). No. 2 is: "Madame Blavatsky Unveiled?" (A new discussion of the most famous investigation of The Society for Psychical Research") by Leslie Price, (44 pp. \$5.00 — £2.50).

Theosophical Network Newsletter

Please note change of address for office for Theosophical Network: c/o Rick Nurrie, P. O. Box 155, Muskogee, Oklahoma 74402.

From a general letter we quote: "The last year for the Theosophical Network has been a very difficult one. We have had problems organizing the work, communication problems, lost Correspondence, missing addresses and personal listing. These, and other problems, have now been dealt with and the needed changes have been made.

"The intent of the Network is to facilitate inter-communication between people who share a common interest in Theosophy. To accomplish this the Network will focus on Theosophical news and events instead of on articles, although articles relating to networking, fraternization, and theosophical activities will be welcome.

"The publication dates for the Network Newsletter and Directory will be at the Summer and Winter Solstices. If you have any theosophical news, stories, articles or changes to your listing please send them in as soon as possible. Publication cut off dates are June 1 and December 1. All notices received after those dates will be posted in the next issue.

"The Network is a not-for-profit venture operating with an all-volunteer staff. Subscriptions (\$5.00; foreign, \$6.00) do not cover the cost of printing and postage, so your patronage is very much appreciated. If you know of any one that might like to receive the Network please send us their names. Also we are open to any suggestions as to how we can improve the Theosophical Network."

Informationsblatt Über Theosophie in Deutschland

Another constructive sign of the "Network" effort that is reaching around the theosophical world is the publication by Hans-Dieter Rex and Helga Deutsch (Nenndorfer Strasse 70 3013 Barsinghausen 4, Hohenbostel, W. Germany) of a 32-page Information booklet giving names, addresses, publications, Convention and seminar dates, of 36 theosophical organizations and study-groups in Germany all wishing to co-operate in this over-all effort. Selections from booklists of Theosophical Publishing houses with prices, are given of books in German, and

other selections in English available from Theosophical University Press, Pasadena; Theosophical Publishing House, Wheaton; and Point Loma Publications, Inc., San Diego. A Foreword and a short article "Why Theosophy?" by Hans-Dieter Rex are also included. All in all a painstaking and thorough job which should prove helpful to many. For further information write to address given above.

From Germany: New Publications

We have received from Verlag Esoterische Philosophie GMBH, Hannover, W. Germany (The Theosophical Society — Covina), new translations into German and beautifully bound copies of: *The Bhagavad-Gita* (W. Q. Judge, transl.) (1890), and *Studies in the Bhagavad-Gita* by Judge. Also: *Studies in Occult Philosophy*, Book I, by G. de Purucker, 460 pages, thus publishing, because of its size, in two books the original edition of 1945. This volume I includes: "Transactions of the Headquarters Lodge", "Studies in 'The Secret Doctrine'", and "Studies in 'The Mahatma Letters.'" Inquiries should be addressed to: Verlag Philosophie GmbH, c/o Mrs. Barbel Ackermann, Culemeyertrift 5, 3000 Hannover 21, W. Germany.

Bringinghausen Study Seminar

The Theosophical Society (Die Theosophische Gesellschaft Arbeitskreis Unterlengenhardt) held its midsummer school the week of June 22 at Bringinghausen, W. Germany. Its theme: Birth and Before Birth. This is a Point Loma related Society, holding bi-annual Study-conferences and regular studies in Berlin, under auspices of Mrs. Irmgard Scheithauer.

Elsmarie Schoppe of Paderborn writes of the Spring seminar: "I was in Bringinghausen then with Irmgard Scheithauer, (leader of Die Theosophische Gesellschaft, Unterlengenhardt). We were a harmonious group and very eager to learn. So we studied the whole booklet *The Archaic History of the Human Race* by Dr. g. van Pelt." (This is No. 4 of Point Loma Publications Study Series. Dr. van Pelt was a life-long student of *The Secret Doctrine*, a notable and well-loved member at the Point Loma Headquarters for many years.) Mrs. Scheithauer herself wrote of the enthusiasm of those attending, boding well for continued study along serious theosophical lines with those whom they contact.

A Rash of New Magazines

Pathways, responding to what its editors felt "is a great need for a practical application of certain aspects of (theosophical) teachings", began with Winter 1986 a 12-page quarterly Newsletter, with

short articles, Discussion Highlights, Book Reviews, and news of local forthcoming programs of special interest. The No. 2 Spring issue with its lead article, "A 'Lost Generation'?", deals with the problems of youth, giving statistics of suicides, smoking, alcohol and illegal drug use, and lawbreaking generally. It then queries, Has Theosophy a Plan of Action for Youth? (to be continued in its next issue.)

Pathways is published by the Theosophical Society in Victoria, B.C., Canada (P. O. Box 1912, Victoria V8W 2Y3).

Theosophical Sparks, No. 1, April 1986, is the name of a newsletter of United Lodge of Theosophists, with "news, events, and other Theosophical information." It is "published by ULT students independently of any ULT or organization, Theosophical or otherwise." Its Statement of Purpose: "To provide a forum for communication, the sharing of knowledge, talents, resources and mutual aid in the furtherance of the work of The Theosophical Movement". It has a 2-page chart-list of 22 ULT lodges in different countries, with addresses schedules of meetings, lecture times, and subjects under study. Study Group News events are interestingly detailed on other pages. Of interest to Californians is information that in the greater Los Angeles area there are six ULT study groups: in Eagle Rock, Long Beach, Laguna Beach, Malibu, South Pasadena, and Santa Monica. Other news reviews the Secret Doctrine Symposium held 2 years ago in San Diego, the January 1984 "Networking for Unity" meeting held at Krotona, the "Theosophical Network: Newsletter and Directory"; and it carries a column "Thoughts For The Future". "*Theosophical Sparks* will be issued two or three times a year depending on the amount of news available." For subscriptions and all other correspondence write to: P. O. Box 6849, F.D.R. Station, New York, N.Y. 10150-1907.

Theosophical Branchings (Send inquires to: P.O. Box 299, Boykins, Virginia 23827)

This is published by the Tidewater and Frederick branches of the T.S. (Pasadena), and is another sign of sincere networking. Its Spring number reports on *The Theosophical Network Newsletter and Directory*, published early this year and sent out from San Diego (but now from Muskogee, Oklahoma): "The newsletter is a theosophical magazine, with interesting contents. . . . The directory, which forms the bulk of the 12-page publication, is a listing, as complete as the editors could make it, of every theosophical organization, center, publisher, and periodical in the U.S., and many abroad. In addition, the directory lists some 200 individuals with varied backgrounds, giving their ideas of interest and names and addresses. This should be of considerable aid to those

of us pursuing lines of theosophical research which may not always appeal to our immediate circle of acquaintances. More importantly, it provides a means for reducing the isolation of those of us living in remote areas."

A letter from K. Paul Johnson (Boykins, Virginia) of early May tells of a weekend conference planned for June 21-22, sponsored by the above mentioned branches to be held at the Portsmouth (Virginia) Public Library. A panel will discuss "Practicing Brotherhood" from "an evolutionary perspective, addressing ecological, international and interpersonal aspects. Following the panel discussion, we would like to address the subject of practicing brotherhood *Within the Theosophical Movement.*" To this, several representatives in theosophical organizations have been invited to contribute brief letters. After the reading of these, Ingrid van Mater, of the Pasadena HQ staff, will address the meeting.

Sharing at Long Beach, California

Sharing of the theosophical platform at the Long Beach Lodge (Adyar TS) continues as shown by its programs of April-June, with subjects and speakers as follows: "Some Factors in Unorthodox Healing" — Dr. Garrett Wynkoop (ret. Univ. professor); "What in Heaven's Name is Occultism?" — W. Emmett Small (*Eclectic Theosophist* ed.); "The Philosophies and Religions of India" — Dr. Robert W. Bonnell (Branch Pres.); "Khalil Gibran, a Prophet and a Procession" — Terry J. Lewis (Los Angeles Branch); "An Incarnation is a Precious Thing" — Rob McOwen (United Lodge, L.A.); "Altruism: The Heart of Theosophical Living" — April Dennis (V.P. Los Angeles Branch).

Kalacakra Research Publications

These are published by Eastern School, P. O. Box 684, Talent, Oregon 97540. The first to appear is: *The Lost Kalacakra Mula Tantra on the Kings of Sambhala* by David Reigle. The author's Prefatory Note states that it was written "as a result of work done on preparing a critical edition in the original Sanskrit of the great Kalacakra commentary entitled *Vimalaprabha* . . . As may be seen from reading this article, until the *Vimalaprabha* is critically edited in Sanskrit (and accurately printed), Kalacakra studies will remain on uncertain ground, even with the help of competent Tibetan authorities."

THOSE POINTS ON WHICH WE CAN WORK TOGETHER

G. de Purucker

(Speaking to members of the Phoenix Lodge and other lodges of the Adyar T.S. in England, with members of the

Point Loma Society, London, May 7, 1933, commemorating White Lotus Day).

. . . Let us try to forget the differences which have kept us so long apart. Let us try to find those points of mutual agreement on which we can work together, each Society and each individual member of whatever Society retaining his or its own convictions, each member retaining his own fellowship in whatever Society it may be, if indeed in such Society the questions of his mind and the yearnings of his heart are answered, and if he feels satisfied. If not, let him join the Theosophical Society where he feels that light and comfort will come to him. Let us be Theosophists, in other words let us *do* the Theosophy that we preach; and then, *then*, we shall be paying a tribute of homage to our beloved H.P.B. which will not be on one night only, on one day only of the 365 of the annual cycle of days, but we shall be doing it all our life, and every day of the annual cycle. Ay, even now I can feel that lion-heart of H.P.B. beat in sympathetic answer to this plea; and you know as well as I do that if H.P.B. were here amongst us, she would say, Ay, ay. . . . — Extract from *Messages to Conventions* (pp. 68-9) reporting this memorable talk

FROM LETTERS RECEIVED

R.T., Mayflower Bookshop, Berkley, Michigan — Please send me 12 more *The Inner Group Teachings of H.P. Blavatsky, A Reconstruction* by H.J. Spierenburg. What a wonderful book! H.P.B. is my hero! What a thing to live up to . . . or to even live into."

G.H., Lakeside, Calif. — Christmas Hymphreys wrote in *The American Theosophist*, 1972 Special issue: "It was their (the Mahatmas) hope thereby to break the DOGMATIC THEOLOGY of current Christianity (which is not Christian at all but only a veiled Judaism) and the equally binding dogmatism of current (materialistic) science . . ." Humphreys refers here to the No. 4 of our original goals, removed by Adyar, Point Loma and all other theosophy groups. Barborka still mentions this goal in his great Tulku-book.

The Theosophical Society, even Point Loma, does not 'break' anything anymore; it kowtows to churchianity, to all the 'destructive' religions which are our natural enemies and also to materialistic science. It has become wimpish! Thus the Mahatmas have withdrawn their protecting and helping hands and leave the Society to its own karma. The new impulse of the Eastern Spiritual Hierarchy will not touch the Society anymore . . . if it still comes in this century! It will move forward on a much broader scale, touching some other movements, especially Buddhism.

The last issue of 'Eclectic Theosophist' (No. 93) was disappointing. Oh this beating around the bush! Where is the old aggressiveness which made the 'Eclectic' so interesting? Why all this mere speculative philosophy, this technical stuff? Where is the Mahayana Buddhism of the Mahatmas? Where is Esotericism, where is spirituality? [The writer, a Theosophist for many years, has left the T.S. and become a Buddhist. Let's wish him, and those he contacts, well. — ED.]

E.A.G., San Gabriel, Calif. — *The Eclectic* is looking better all the time. Fine job!

J.R., Reston, Va. — It's a great publication. Keep it up!

Jan v.d. Sluis, Arnhem, Holland. — Thanks for the continued *Eclectic*. No, we are not chained to the past, are we? "He drew a circle . . ." — dear Brother Iverson L. Harris once sent me those words. . . . Last Sunday I attended the Convention of the T.S. (Blavatskyhouse) The Hague, (Leader Mr. H.C. Vermeulen, President Mr. van Gelder) held in the Crest Hotel, Scheveningen, near the sea. About 150 were there. A very fine presentation by 4 young members in clear understandable language, and on a subject of timely interest. Mr. Vermeulen also spoke. All in all a good theosophical work was done. Members of Adyar and also the U.L.T. were present.

Pervin Mistry, Saint John, New Brunswick: — You are doing real service to each and every one of us through the *Eclectic*. . . . The School at Point Loma outwardly may have closed; its spirit, the Teachings, survive. The Mystery School is still there, only it is not physical, but we all belong to this 'School'. The whole humanity belongs to it. . . . Even though there will always be technical differences of opinions, divisions (in the Movement) will melt away. Maybe now more than ever Theosophists will realize that the TS is One and it is time to pool together. . . .

[And she adds this about Talbot Mundy]:

One thing is sure: all of Mundy's novels are meant to be re-read. First time it is all adventure; second time you read it with a new insight and yet the adventure remains. I enjoy his books even after I know the outcome, the end, the true characters. I guess life, too, is much the same. First, we just live it, without the proper understanding. Then, when we 'know', like we know the ending of Mundy's mysteries, we try to live our lives with that 'knowledge and experience'.

Have You Yet Ordered:

THE INNER GROUP TEACHINGS OF H.P. BLAVATSKY:

A RECONSTRUCTION by H.J. Spierenburg

(With a Short Historical Introduction by J.H. Dubbink)

212 pages, with a 50-page Cross-reference List to the Sources, hard cover, \$8.00. Order from: Point Loma Publications, Inc., P.O. Box 6507, San Diego, Calif. 92106.

CONTRIBUTIONS

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